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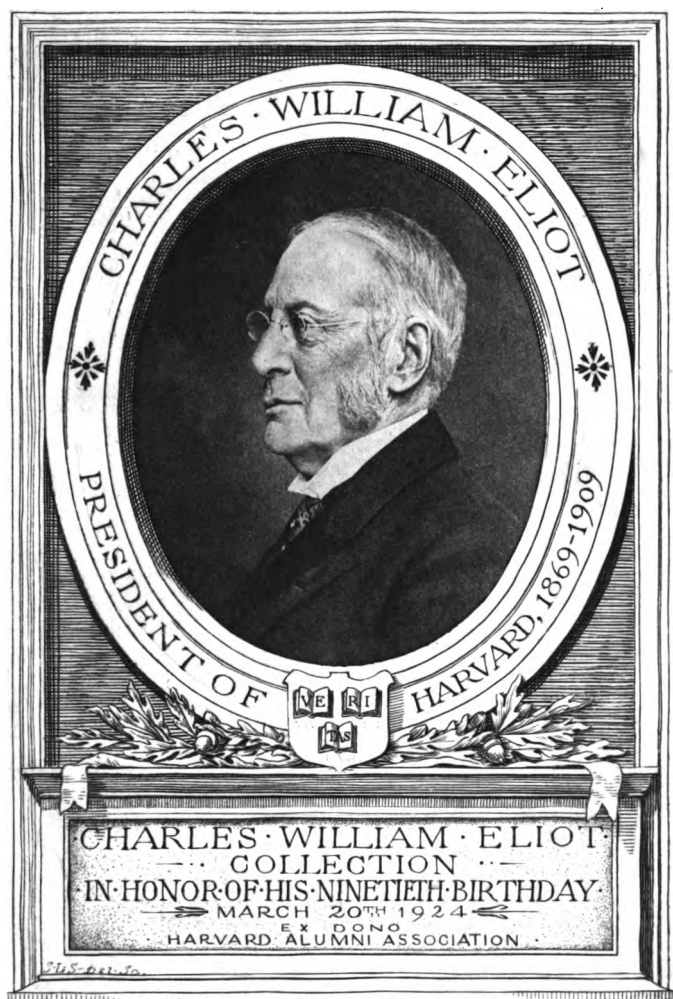
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REMARKS

ON

CERTAIN STATUTES

OF

KING'S COLLEGE, CAMBRIDGE,

RESPECTFULLY ADDRESSED TO THE

PROVOST, FELLOWS, AND SCHOLARS

OF THAT SOCIETY.

BY

GEORGE WILLIAMS, M. A. FELLOW.

“Volumus et præcipimus, ac eos omnes ac singulos Scholares et Socios in visceribus Jesu Christi, ac sub obtentu felicitatis vitæ præsentis pariter ac futuræ, obsecramus, et in Domino exhortamur, quod in sustentationem et augmentum cultûs divini, status et honorem Ecclesiæ sanctæ Dei—diligenter intendant.”—*Statutes of King's College*.—Stat. I.

“The Statutes of a College, when given by the Founder himself, may be considered as expressing his entire views with respect to the character and objects of his foundation, and as offering, therefore, the most unexceptionable criterion for determining his specific wishes and intentions.”

Observations on the University Statutes, by G. Peacock, D. D. &c. &c.

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Charles William Eliot fund^B

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I BEG to call particular attention to the following extract from the 60th Statute :—

“ Quorum ordinationum et statutorum omnium prædictorum veram copiam in librariâ dicti Regalis Collegii reponi volumus et etiam remanere, ut ad ipsam inspiciendam legendam et intelligendam Socii et Scholares dicti Regalis Collegii pro informatione ipsorum, necnon ut ipsa ordinationes et statuta melius scire et observare poterint, ut tenentur, sine difficultate quâcunque quoties opus fuerit, accessum habere poterint : et ad amputandum omnem dissensionis materiam, et ad tollendum occasiones discordiæ et controversiæ cujuscunque, removendum scandala, et evitandum pericula, quæ circa verum intellectum ordinationum et statutorum hujusmodi exprimendum, ex opinionibus variis hominum minus utiliter et nimis forsân subtiliter sentientium, verisimiliter poterunt evenire ; statuimus et etiam ordinamus inhiendo expressè ne Præpositus, Vice-præpositus, Socius, Scholaris, Presbyter vel Clericus, aut quivis alius dicti Regalis Collegii, cujuscunque gradûs statûs seu conditionis existat, communiter vel divisim, dicta statuta et ordinationes,

vel aliquod capitulum eorundem, alicui personæ extraneæ ostendant ; seu copiam transumptam seu transcriptam statutorum et ordinationum nostrorum, seu alicujus capituli eorundem alicui faciant, seu quomodolibet fieri faciant vel procurent, vel quantum in eis fuerit permittant fieri quovismodo.”

I have two reasons for prefixing this Advertisement ; first, to show that in quoting passages from the Statutes, I am only in part carrying out the intentions of our Founder, who would have them to be constantly read and thoroughly understood by all our Fellows and Scholars.* Secondly, with a view to caution all members of our body against putting these extracts from the Statutes into the hands of persons not connected with the Society ; which would be plainly contrary to the Founder’s intention. It must be my care that they be delivered only to such as have a right to read them : The blame will not rest with me should they become more widely known.

* See also the 58th Statute, where it is enjoined that all the Statutes be read through once every year, in the hearing of all the Fellows and Scholars.

REMARKS,

ſc. ſc. ſc.

“ Ego . . . in verum et perpetuum Socium Collegii Regalis . . .
“ admissus, juro . . . quod omnia Statuta et ordinationes Colle-
“ gium Cantabrigiæ, necnon Collegium Regale Beatæ Mariæ de
“ Etonâ concernentia, . . . ac omnia et singula in eisdem con-
“ tenta, quatenus ipsa me concernunt, secundum planum, litera-
“ lem et grammaticalem sensum et intellectum eorundem, invio-
“ labiliter tenebo et etiam observabo ; et quantum in me fuerit
“ faciam teneri ab aliis et etiam observari.”—Statute 7, Jura-
mentum Socii. The same words, mutatis mutandis, occur in the
Scholar's oath of admission, Statute 5.

I PRESUME that the above extract from the College Statutes will fully justify me in the eyes of all reasonable persons, in the course which I feel it my duty to take, in order to call the attention of the Members of our Society to what I conceive to be a very grievous departure, in an important particular, from the intentions of our Founder as declared in his Statutes.

It is right that I should distinctly state, that the following circumstance has led to the *immediate* issue of these pages ; viz. that on the afternoon of Christmas day, 1840, the congregation which had assembled for Evening Prayer, in our College Chapel, was dismissed without the performance of

Divine Worship, although they had been duly summoned thereto by the ringing of the bell. It is probable, however, that in any case, I should not long have kept back my sentiments on this and other subjects connected with the Statutes, as an unexpected interval from ministerial duty, has afforded me an opportunity of studying them more attentively than before; and has led me to fear that we have departed further from them than I had imagined. For the present, however, I shall chiefly confine my observations to the Public Services in the College Chapel.

But before I enter upon particulars, it will be necessary to make a few remarks on the subject of obedience to the Statutes generally: for it is easy to foresee that a proposal to return to their observance, will be met with the plausible objection, that such a course is to us impossible, seeing that we hold certain practices enjoined therein to be idolatrous, or at least superstitious, and inconsistent with our duties as members of that branch of the Church Catholic, in England by law established.

But does this fact absolve us from obedience to such parts of the Statutes as may still be obeyed consistently with a sound faith? I hold, it does not; and I think that if we consider the principle on which alone we can justify our violation of the passages referred to, we shall see plainly where the line is to be drawn.

About three hundred years ago the Rulers of the Church, of which our Founder, no less than our-

selves, was a member, became aware that many abuses existed which loudly called for a Reformation; that doctrines contrary to the Truth of God had crept in unawares, and that practices of at least a questionable character had been introduced, contrary to the custom of Apostolic and Primitive times. The false doctrines they condemned, and the pernicious practices they prohibited. Thus, then, portions of our Statutes were proved to be at variance with the Truth which the College was designed to promote and teach: the Statutes of the College, i. e. were found to be at issue with the decrees of the Church. Under these circumstances, it would seem, that the duty of those connected with our Society was plain: they must "obey God rather than man," they must "hear the Church," rather than an individual member of the Church. They had indeed good reason to believe, that the Founder himself, had he lived in those days, would have been most forward in carrying on the work which his Successors helped to accomplish; but I cannot hold that this presumption alone could justify the Members of the College in a departure from the strict letter of the Statutes; or that the want of it would have absolved them from the duty of submission to the Church.

If this view be correct, it will follow that, where there was no necessity for change, there must no alteration be permitted. The Statutes would be as binding as ever, except on those points where obedience to the Statutes would involve disobedience to

the Church. So long as we acted on this principle, we could not be charged with bending the Statutes to our own views; we should be merely acknowledging that human ordinances must of necessity bend to the Church of Christ, which, as a divine ordinance, must be acknowledged of superior authority in controversies of Faith, and in circumstances of Practice. Thus then should we be absolved, by the Church, from the performance of Masses, invocation of Saints, observance of certain Holy-days, prayers for the dead, and such like: in all other matters it would, I conceive, be still our duty to render implicit obedience to the expressed will of our Founder. It is not for us to presume that the objects contemplated by him will be better promoted by a course of conduct different to that which he has prescribed: we are not to constitute ourselves judges in this matter: we must tend towards the end which he has proposed by the path which he has marked out: and if we would do so in sincerity, we might at last find that, in matters of this kind, the wisdom of the present generation is not worthy to be compared with that of our ancestors in the 15th century.*

And even in those cases in which the Statutes are

* "It is no scandal upon the Reformation to say, that since it took place we have never had permanently fixed amongst us, the same large and systematic views of Church Government—the same application of means to ends—the same wisdom in the forming of character—in the modelling of institutions—in the subordination of authorities and offices— . . . as distinguish in

at issue with the decrees of the Church, and from the observance of the letter of which, I therefore presume that we are free,—are we not bound, as far as may be, still to observe their spirit? Masses are prohibited by the Church, but we are not freed from the duty of frequent Communion, which the Church, no less than the Statutes, enjoins. Invocation of Saints, and prayers for the dead may not be practised, but a pious commemoration of our Founder and Benefactors might be daily made in our grace; as is the practice generally in the halls of both Universities.* And if there be certain holy-days, prescribed by Statutes, which, as not appearing in our Calendar, we do not feel bound to observe, we should show the more diligence in observing those that remain;

its best days the practice, and in its worst, the theory at least of the Roman hierarchy." See a paper on the Statutes of Magdalen College, Oxford, in the *British Critic* for April, 1840, No. 54. I would strongly recommend this excellent article to the attentive perusal of the Members of our College. The fact of a literal agreement between many of our Statutes, and those of the College above-named—which was founded by the private Chaplain, and Executor of King Henry the Sixth, should be borne in mind while reading the Review.

* The following Grace is in constant use in several Halls, both at Oxford and Cambridge. Many of us remember it at Eton. Why should we not restore the use of it here?

"Infunde, quæsumus, Domine Deus, gratiam tuam in mentes nostras; ut hisce donis tuis datis ab Henrico Sexto Rege Fundatore nostro, cæterisque Benefactoribus nostris, recte in tuam gloriam utentes, una tandem cum fidelibus defunctis in vitam cœlestem resurgamus, per Jesum Christum, Dominum nostrum."

according to the mind of our Founder, and the requirement of the Church.*

And this brings me to that which is to form the main subject of these remarks; viz. our wide departure from those Rules touching the public ministrations in the College Chapel, prescribed by the Statutes, and observed in some measure—as will be shown—to a very late period.

One main design with which our Royal Benefactor founded his College, was the constant maintenance of Daily Public Service, and the decent performance of it in the College Chapel; as is evident from the following passages in the Statutes.

At the very opening we find:—

“Collegium . . . ad laudem et honorem nominis Domini nostri Jesu Christi, . . . sustentationem et exaltationem Christianæ fidei, Ecclesiæ sanctæ profectum, *divini cultûs*, liberaliumque artium scientiarum et facultatum *augmentum* . . . fundavimus.”

He declares his will that—

“In eodem vigeat, per Dei gratiam, scientiarum diversitas, et etiam facultatum; Philosophiæ scilicet et Medicinæ, ac Jurium Canonici et Civilis, et *præcipuè*, ut ferventius ac frequentius Christus evangelizetur, et fides *cultusque Divini nominis augeatur et fortius sustentetur*, sacræ insuper Theologiæ, &c.”†

Further, ample provision is made for such a

* The 13th Canon enjoins that—“All manner of persons within the Church of England, shall from henceforth celebrate and keep the Lord's Day . . . and *other holy-days* . . . in hearing the word of God read and taught; in private and public prayers; . . . in often times receiving the communion of the Body and Blood of Christ.”

† Statute 1.

number of Chaplains, Clerks, and Choristers, as shall ensure the due celebration of Divine Worship in the College Chapel, daily throughout the year.

“ Statuentes &c. quod præter et ultra numerum unius Præpositi, et Septuaginta Scholarium prædictorum, sint semper et continuè in eodem Collegio Decem Capellani . . . ac in super Sex Clerici Stipendiarii, in Ecclesiâ Collegiatâ ibidem in divinis *quotidiè* deservientes, . . . necnon sedecim pueri, &c.”

And again in Statute 44.

“ ut divina officia in dicti nostri Regalis Collegii Ecclesiâ *singulis diebus*, per Dei gratiam, devotius et honestius ac perfectius compleantur et fiant, statuimus &c. quod præter Præpositum &c. alii sint altaris et Ecclesiæ Ministri, deservientes *quotidiè* in eâdem; quorum videlicet decem Presbyteri seculares et sex Clerici existant . . . qui Ecclesiam ipsam *quotidiè* officiare . . . teneantur. Volumus insuper &c. quod . . . sedecim pueri pauperes et indigentes, . . . ad ministrandum &c. in dictâ Ecclesiâ et ad adjuvandum *diebus singulis* Presbyteros et Socios in ordine Sacerdotali constitutos, . . . in dictum nostrum Regale Collegium recipiantur &c.”

But the Statute to which I shall have occasion to refer most frequently, as bearing directly upon this subject, is the 42nd, which opens with the following words :—

“ Item, ut Domino Deo nostro, a quo cuncta bona procedunt, in Collegio Regali memorato serviatur *jugiter* devotè et honorificè in divinis; cumque in hymnis, psalmis, et canticis, ac vocibus exultationis et lætitiæ in *tabernaculis* justorum ipsum Deum laudari, et ipsius Regnum primo quæri deberi, sacri eloquii testimonio comprobetur: Statuimus, ordinamus, et volumus quod *singulis diebus per annum*, Vesperæ, Matutinæ, Missæ, et aliæ horæ de die, in Ecclesiâ dicti Regalis Collegii,

" cum cantu et notâ, per Capellanos, Clericos et Choristas, ad
 " hoc specialiter deputatos, et etiam assignatos, devotius cele-
 " brentur."

Now, not to insist upon the fact that instead of ten Chaplains we have but one, (although in our oath of admission to a Fellowship we bind ourselves to retain the number limited by Statute, and to suffer no diminution therein*) can anything be more plain than that it was the intention of the Founder that Divine Service should be devoutly celebrated in the Chapel daily, throughout the year? And how then shall we excuse ourselves for permitting its suspension during little less than five months out of the twelve? Or how shall we

* " Item quod non procurabo diminutionem, mutationem &c.
 " numeri Presbyterorum, Clericorum, Choristarum aut cæterorum
 " Ministrorum Ecclesiarum Collegiatarum ipsorum Regalium
 " Collegiorum, præsentibus Statutis et ordinationibus limitati,
 " contra formam Statutorum et ordinationum eorundem, vel ea
 " fieri permittam, secundum meum posse, aut eisdem con-
 " sentiam quovismodo." The Founder's care for the continual
 maintenance of an efficient corps for Divine Service is most evi-
 dent in the conclusion of the Statutes; where, in providing for
 evil times, and the diminution of College Property, he enjoins
 the reduction, not only of Commons and all other expenses, but
 even of the number of Scholars and Fellows, with this proviso,
 even when things were at the worst. " Quo etiam casu dictæ
 " Ecclesie Presbyteris et Clericis, juxta arbitrium et discre-
 " tionem Præpositi, et Vice-præpositi, Decanorum et Bursa-
 " riorum, tam pro eorum Salario quam pro Victualibus eorum,
 " in omnibus volumus debitè provideri: *Sic quod ipsorum*
 " *numerus per nos superius limitatus in dicto Regali Collegio*
 " *semper integer permaneat, et nullatenus minuat.*"

rebut the charge which some are so ready to bring against us, that our Chapel Service is a mere muster-roll; plainly countenanced as the assertion is by the fact of its discontinuance during the absence of the Scholars?

Neither let us imagine that, during the residence of the Scholars, we obey as we ought the directions of him who had every way a right to command. He requires that the Daily Service, at all hours, be celebrated "*cum cantu et notâ*:" and if, at the Reformation, it appeared good to the Church in Convocation, to reduce the number of her Services from seven to two, yet are we bound to celebrate the Matins and Vespers which she still retains, according as our Founder has directed: And indeed, as I before hinted, this was the practice until within comparatively few years. In the third edition of "*An Account of King's College Chapel*, by Henry Malden, Chapel-Clerk," printed in 1779, I find the following account of the Services in the Chapel, at that date.

"On every day throughout the year (excepting the Sabbath and holy-days) divine service is performed in the Chapel three times. In the morning twice. Early prayers are read at a quarter before seven, intended chiefly for the Scholars.*

* It is still the practice at Magdalen College, Oxford, to have Morning and Evening Prayers, for the junior members of the College especially, at 8 o'clock in the morning, and 8 o'clock in the evening; and besides this cathedral service at 10 A.M. and at 4 P.M. daily. They have also retained the full complement of Chaplains, Clerks, &c. required by statute.

“ There is likewise cathedral service at ten; and cathedral service at 5 in the afternoon. On Sundays and Saint’s days there is only cathedral service in the morning at 8, and at 4 in the afternoon. On the Eves too of these days the service is at 4 in the afternoon. But if on Sunday or other holiday the Sacrament is to be administered, there is cathedral service, and a Sermon at ten.”

To what period these observances were in force, or when they were discontinued, I know not; it is evident however from the date above given that the change took place in one of the worst periods of the English Church, when by far the greater part of her members were sunk in deathlike apathy, and when the tendency of those who were active and zealous was to despise Church Ordinances, and to prefer those of their own devising: and it is a disgrace to the town and University of Cambridge, and—considering the requirements and provisions of the Statutes,—a still greater disgrace to our College, that we did not, in this place, continue to offer up, as of old, the morning and evening sacrifice, at least as a witness against the prevalent neglect; instead of yielding to the atheistic spirit of the age, which would regard the time spent in the immediate Service of God as misemployed, or, at the best, but ill-improved.

But, through the mercy of God, that generation is fast passing away, and serious persons are beginning to think that Public Service, twice a day, enjoined as it was by God in the Old Testament,*

* Exodus xxix. 38—42.

frequented by the Apostles,* practised by the Primitive Church,† and required by our own,‡ is not a mere human invention, but an Ordinance of Divine appointment, necessary for those who would make increase in holiness, and to be neglected, if it may be had, to the injury of our souls : and thus one chief objection which has been urged against the Daily Service is likely, ere long, to be removed. But, in any case, the paucity of the worshippers is no sufficient argument for the discontinuance of a practice so plainly prescribed ; as the Members of the Sister Foundation seem to have felt ; for, however they have failed to celebrate the religious Services in their Chapel with the solemnity required by the Statutes,§ they have not, as we have, failed in the performance of them altogether. Is it then that we have forgotten who has said, “ Where *two* “ *or three* are gathered together in my name, there “ am I in the midst of them,” or that we slight His promised blessing ? Or again, have we done all in our power to invite worshippers to our Chapel, by providing that the Service be celebrated with due reverence and solemnity, and in a manner according with the glory of the building ? || Above all, have

* Acts ii. 46. iii. 1.

† Bingham's Antiquities, Book xiii. cap. 9. sect. 6, 7.

‡ See below.

§ See the Statutes of Eton College, Statute xxxi. the provisions of which are, in most respects, the same with those of our 42nd Statute.

|| Surely the omission of the Anthem—which yet the Rubric requires—in the morning service on Sundays and holy days—

we ourselves well considered what is required of us as Members—not of the College only—but of the Church; and how far the fulfilment of these requirements might ensure a decent congregation in the Chapel? We can scarcely suppose that our Founder could conceive the idea of persons residing in College without availing themselves of the privilege of Daily Service in the Chapel, as frequently as they could: since, therefore, he does not expressly require attendance at Matins and Vespers, we may reasonably assume that he regarded this as a matter of course. But to leave conjecture, we have this plain direction:—

“quod omnes et singuli Socii et Scholares prædicti audiant
 “*quolibet die*, si commodè poterint, unam Missam, nisi fuerint
 “Presbyteri, qui personis propriis eam dicant.”*—Statute 41.

the only days on which we now obey the Statute above cited—and the deplorable inefficiency of our choir, some of the voices in which would be a disgrace to any choir in England, is little likely to invite worshippers to join in our Service: not to mention those irregularities which I trust are in a fair way to be amended; in conformity with Statute 43.

* Attendance at Matins and Vespers would not interfere with University acts and exercises, &c. as attendance at Mass, and the observance of some other hours might. This will explain the “*si commodè poterint*,” above. The assumption in the text seems to be borne out by the following passage in this same Statute:—

“Quos etiam omnes et singulos Scholares et Socios prædictos
 “*diebus aliis non legibilibus*, in Universitate prædictâ contingen-
 “tibus, in quibus dicitur Divinum officium . . . de aliquo Sancto,
 “ob cujus festum a lecturâ cessatur, altis Missis de die in dictâ
 “Ecclesiâ celebrandis, impedimento cessante legitimo, per Præ-
 “positum seu Vicepræpositum et Decanos approbando, volumus

which will, I presume, be regarded by all who wish to shew their allegiance to the Founder, as a plain direction to attend at least one Service in the day. The 24th Statute also, is much to the purpose, which prohibits the absence of more than ten members from the College at one time, (except during part of the long vacation) “ne per hoc cultus divinus in dicto Regali Collegio minuatur &c.”

The appointment of a Daily Service by the Church will be a sufficient intimation of *her* will in this matter to all her obedient children, being laymen ; but to the Clergy she speaks in express terms : “All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.”*

I now pass to another subject : viz. the provision

“ consimiliter interesse, nec ab hujusmodi Vesperis, Matutinis, horis, Missis, et processionibus, diebus prædictis, liceat alicui ipsorum recedere, nisi forsân ex causâ rationabili, &c.” whence it appears that our Founder would have the Fellows and Scholars attend Chapel at all hours, when their attendance would not withdraw them from Lectures, &c.

* Preface to the Book of Common Prayer. The sentence following that above quoted should be also given, as containing a direction to the people. “ And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God’s Word, and to pray with him.”

made by our pious Founder for the more solemn observance of Sundays and Holy-days. On every such day he plainly requires the presence of all the members then in College, either at all the services, or at least at Mass.

“ *Uterius statuentes quod singulis diebus Dominicis, et aliis diebus solennibus et festivis inferius designatis, per annum contingentibus, in primis et secundis Vesperis, et Matutinis, Missis, processionibus, et aliis horis de die, necnon in Missâ in quartâ feriâ in capite Jejunii, et in Missis, Matutinis et aliis horis in Cænâ Domini, Die Parasceves, et Sabbato Sancto Paschæ, ac in processionibus quæ fient in tribus diebus Rogationum, et similiter in Missis quæ tunc post finitam processionem cum notâ ad summum altare, juxta ordinale Sarum, celebrari debebunt; necnon in Missâ in Vigiliâ Pentecostes, ac in Matutinis et Missâ de die commemorationis animarum; Præpositus, nisi ex causâ rationabili impeditus fuerit, Vicepræpositus, necnon ejusdem Collegii Scholares et Socii omnes et singuli cujuscunque statûs gradûs aut conditionis existant, cessante impedimento legitimo, judicio Præpositi, si præsens fuerit, et Decanorum, aut Vicepræpositi et Decanorum ipsorum, si Præpositus absens fuerit, approbando, intersint personâ aliter, &c.*”

All these were to join in those parts of the service “*quæ per Clericos sunt dicenda, atque in omnibus chorum regant.*” On such days, moreover, no part of the service was to be left to the Chaplains, but was to be conducted by those more immediately connected with the foundation.

“*Evangelia vero et Epistolas legant aliqui Sociorum vel Scholæ dicti nostri Regalis Collegii, . . . uno Presbytero idoneo, de Sociis Collegii Regalis prædicti . . . missam hujusmodi celebrante, et totum ipsius diei officium exequire.*”

Whose appointment was to be left to the Dean of the week :

“Cujus quidem intitulationis et assignationis officium ad Decanos pertinere volumus, et per ipsos septiminatim, vicessim, et circulariter exerceri.”

On some of the most solemn Holy-days, the Provost himself, if not reasonably hindered, or in any case one of the principal Fellows, was to perform, in his own person, all the services of the day ; on others to celebrate Mass.

“Statuimus insuper, &c. quod in festis Natalis Domini, Circumcisionis, Epiphaniæ, Paschæ, Ascensionis, Pentecostes, Trinitatis, Corporis Christi, Reliquiarum, et quinque festis Sanctæ Mariæ Virginis, ac Dedicationis Ecclesiæ, et generaliter in omnibus principalibus et majoribus duplicibus festis: Necnon in festo Translationis Sancti Edvardi Regis et Confessoris, et in festis Sancti Nicholai, Præpositus, seu eo justè et ex magnâ causâ impedito, Vicepræpositus, si præsens et ad id dispositus sit, alioquin unus ex principalioribus et dignioribus personis ipsius Regalis Collegii, per Præpositum seu Vicepræpositum limitandus, in primis et secundis Vesperis, Matutinis, altis Missis et aliis horis de die ; necnon in altis Missis in quartâ feriâ in capite Jejunii, Dominicâ in Ramis Palmarum, et in Cænâ Domini, die Parasceues, et in Vigiliis Paschæ et Pentecostes, et etiam in processionibus quæ, secundum usum Sarum, in aliquo dictorum dierum fieri debeant, divina officia solenniter in suâ personâ celebret, ac in omnibus exequatur.”

While on other Holy-days the junior fellows and those of less esteem, were to conduct the Service entirely.

“In aliis vero festis infrascriptis, viz. Sancti Stephani, Johannis Apostoli, Innocentium, Sancti Thomæ Martyris ; et in feriâ secundâ, tertiâ, et quartâ hebdomadæ Paschæ et Pentecostes ; Sancti Johannis Baptistæ ; Apostolorum Petri et

“ Pauli ; Translationis Sancti Thomæ Martyris ; Inventionis et
 “ exaltationis Sanctæ Crucis ; Sanctorum Andreæ et Thomæ,
 “ Apostolorum Matthiæ et Marci ; Apostolorum Philippi et
 “ Jacobi ; et Sancti Jacobi Apostoli, Bartholomæi, Matthæi,
 “ Michaelis, Lucæ, Simonis et Judæ, Catharinæ et Magdalenæ,
 “ minores et inferiores personæ, Socii ipsius Collegii Regalis,
 “ habitis relatione et consideratione debitis ad festa et personas
 “ hujusmodi, secundum majoritatem, minoritatem seu dignita-
 “ tem dictorum festorum, officia modo debito exequantur, &c.”

And that these directions are not to be lightly regarded, is plain from the fact, that after permission given to the Provost to be absent from the College for sixty days in the year, it is added :*

“ Proviso semper quod sic captet tempus, sive horam, absentiæ
 “ hujusmodi . . . quod in solennitatibus Natalis Domini, Paschæ,
 “ Pentecostes, Assumptionis Beatæ Mariæ Virginis, et festis om-
 “ nium Sanctorum, et Sancti Nicholai, et aliis festis seu diebus
 “ in quibus, secundum Statuta inferius conscripta, divina tene-
 “ bitur officia exequi, nisi major causa ad id urgeat, minimè se
 “ absentet.”

And similarly with respect to the sixty days' absence of the Scholars and Fellows:†

“ Hoc etiam proviso, quod nullus Sociorum aut Scholarium
 “ prædictorum . . . aliquo festorum principalium seu majorum
 “ duplicium, sive in Sanctæ Mariæ Virginis, Sancti Pontificis
 “ Nicholai, aut Edvardi Confessoris solennitatibus, a dicto
 “ Regali Collegio se absentet.”

How far we have departed from these rules will be obvious to all. It has at last come to be thought optional with our Fellows to attend Chapel or not, even on Saints' days ; and a doubt has been ex-

* Statute 9.

† Statute 24.

pressed whether it be right for a Fellow of the College to conduct the Service in the Chapel.

Now, should it be objected that these are mere matters of ceremony, points of minor importance, and so forth—I answer in the words of the Church,* that “things of themselves indifferent, do in some sort alter their natures, when they are either commanded or forbidden,” by competent authority. That the Founder had a perfect right to annex what conditions he pleased to the Fellowships which he founded, will, I presume, be questioned by none: That we are at liberty to change his ordinances, will, I am sure, be denied by all who have read with attention the oaths of admission for a Provost, Fellow, or Scholar: or, the “*Finis et Conclusio omnium Statutorum.*”

But there is one requirement in the above extracts to which I must beg particular attention, as being still more binding than the others—if degrees can be admitted where we are pledged to observe all, — inasmuch as the injunction of the Founder is here backed by the voice of the Church. It will have been observed that on Sundays and Holy-days the Statutes require the presence of all the Fellows and Scholars at the celebration of the Holy Eucharist—for this is now the Mass, purged from its Popish corruptions and superstitions. In the fourth Rubric, at the end of the Communion Office, it is enjoined, that

* See the XXXth Canon.

“ In Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday *at the least*, except they have a reasonable cause to the contrary.” How then do we obey the Statute of the Founder, and the Rubric of the Church, in our College Chapel? The Holy Communion is administered once a term, and sometimes on the three great Festivals ; but last year it was celebrated neither on Whitsunday nor Christmas day. We have seen above how the Founder would have these days observed ; we here see how far our practice is conformable to his wishes : let us join to this the fact stated at the opening of these remarks, and draw our own inferences.

I confess I have not ventured to express myself as I feel on these points ; but have endeavoured to expose the laxity of our practice with as much moderation as possible, to avoid offence as far as might be ; and I have confined my remarks to the Public Service in the College Chapel, not as though this were all that requires restoration, but because I see that this was a subject near to the heart of our pious Founder, who judged that the glory of a Church consisted not chiefly in its architectural ornaments, its fair proportions, its painted windows and fretted roof ; but in the frequency and devotion with which Divine Service was celebrated, and the Holy Sacrament administered therein. Because,

further, I feel that we do an injustice to the University and the Town, to the College and the Church at large, by failing of our duty in this respect. Because, lastly, we have too good reason to apprehend that, except we return to a sense of our duty, and set ourselves in earnest to perform it, we may provoke such interference from without, as may put it out of our power to do so for ever. We have lately seen abundant proof that our Ancient Institutions are not held sacred now as once they were. Cathedral bodies have been reduced, because they had lost sight of the objects for which they were founded and had failed to perform many of their duties ; and it was rightly considered that a smaller number would amply suffice for such as remained. How would not the same argument have equal force if applied to Collegiate Foundations? However we may condemn the principle of the Bill referred to, surely we cannot but confess that such a judgment was most righteously deserved. God grant that the Members of King's College may no longer give occasion to a like remark, should the threatened visitation come upon us ! Let us not be content to plead, as we may with truth, that we were not the first to depart from the Statutes. Let us rather aim at the glory of being the first to return to the observance of them ; that while we venerate the memory of Henry VI., and profess, what I believe we all feel, a deep sense of our obligations to him, we may testify our gratitude in the best way we can,

viz. by obedience to those laws by which he, being dead, yet speaks to us, and by constant persevering endeavours to fulfil his pious wishes, and show ourselves worthy of his Royal Munificence.

THE END.

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